

(7)  
A View of the

# C O U R T

O F

S<sup>t</sup>. G E R M A I N,

From the Year 1690, to 95,

With an Account of the Entertainment  
P R O T E S T A N T S meet with there.

Directed to the

*MALECONTENTS PROTESTANTS*

O F

E N G L A N D.

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L O N D O N,

Printed for *R. Baldwin*, near *Oxford-Arms-Inn*  
in *Warwick-lane*, MDCXC VI.

A View of the

# COURT

OF

## SCOTLAND

With an Account of the History and  
Progress of the Law in that Kingdom

By James Hume, Esq.

London: Printed by A. Millar, in Pall-mall, 1794.

Price 1s. 6d.

## The PREFACE.

**T**HE Ages to come, will hardly believe, that in England their should be found one single Protestant Jacobite, at this time of Day: And the Reform'd Nations abroad are at a loss what to make of that unaccountable Species of Men.

When most of the Roman Catholick Princes have heartily embrac'd the late Revolution in Britain, as the last Effort for the Common Liberty of Europe, and have enter'd into the strictest Alliance, with those of an opposite Religion to Support it. It looks like a Dream, to meet with any English Protestant in an Interest contradi'ory to, not only the Publick Liberty of their Country, but to the Religion they profess.

It was indeed no great wonder that the late King made all the Steps possible towards the Change of the Religion, in his Opinion, Heretical; at a time when he was upon the Throne, and back'd with all the promising Supports of

## The Preface

Regal Power, yet even then he thought himself obliged to keep some Measures with his Protestant Subjects, and instead of a total Rupture with them, endeavour'd to lull them asleep under the Specious Pretence of Liberty of Conscience, till all his Engines were ready to give the fatal Blow.

But now, that he has fallen under Circumstances, which one would think should much more than ever oblige him to assume anew, at least keep on the old Mask: Upon the quite contrary since he went to France; he has taken all pains imaginable to let the World know, his inveterate aversion to all those of the Reform'd Religion, tho' never so much his Friends; and at the same time has given us the most Authentick Demonstration of his firm design, never to allow any there of his Favour, nor owe his Restoration to any but Roman Catholicks. All which will appear by the following account of his Carriage towards those few Protestants that have followed his sinking Fortunes, the length of St. Germain's.

A



A View of the

C O U R T  
O F

St. Germain;

Directed to the *Malecontents* *Protestants*  
of *ENGLAND*.

**T**HERE being already so many Volumes to shew the Lawfulness of the late Revolution, it is Superfluous, it seems, to make any further attempt on the same Subject: for if you have shut your Eyes against the strong Arguments and convincing Proofs made use of in those Books, who can flatter himself to cure you of that wilful Blindness? However, I hope, this plain account I make bold to direct to you, will not prove altogether useless, for when I

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consider your Party, I think I may reasonably believe that it is made up of some good and Honest Men, tho' misguided by a tender Conscience, and of some self-interested Persons, who being not able to obtain the Preferments they expected, have turned *Jacobites* in hopes to advance their Fortune by a Second Revolution. But give me leave to tell you further, that after an impartial enquiry into the Life and Conversation of your Party, I have all the reasons in the World to conclude that the number of the *Consciencious Jacobites*, I have spoken of, must be very little, and that the greatest number among you are hurried away by the imaginary hopes I have hinted at; therefore if I can convince you, that you have no reason to flatter your selves, to obtain any reward or preferments under King *James*, no, not when he should be restored by your means, I hope some of you will open their Eyes to their own Interest, and forsake a Prince from whom you cannot expect any grateful Return.

I won't recal to your Minds his Behaviour while he was on the Throne of *England*, I suppose no body has forgot that no Protestants were welcome to him, but such as would promise to betray the Liberties of their Country to Popery, and Arbitrary

trary Power ; neither shall I mention how severely he used the Protestants of *Ireland* in 1689 ; you would be apt to say that being in Popish hands, he could not avoid it, but I intend only to give you a short view of his Court at *St. Germain*, and an account of the Entertainment the Protestants of your Party have met there : For if a Prince in his Circumstances, whose interest it ought to be to court Protestants, cannot conceal for a time the Hatred he has for them, what treatment can you expect from him, when he is re-inthroned, and Supported by the Power of *France*?

King *James* retiring into *France* after his defeat at the *Boyn*, left the Administration of his Affairs in *Ireland* to my Lord *Tyrconnel*, and in *Scotland* to the Colonels *Buchan* and *Cannon* ; and the *French* King having appointed *St. Germain* in *Laye* for his reception, he there began to form a Court in the Year 1690, and his House-hold was constituted as follows,

The Duke of *Powis* Lord Chamberlain.

Colonel *Porter*, Vice-Chamberlain.

Colonel *Skelton*, Comptroller.

The Earls of *Dumbarton* and *Abercome*, Lords of the Bed-Chamber.

Captains, *Macdonald*, *Beadles*, *Stafford*, and *Tre-  
vanian*, Groom of the Bed-Chamber.

The two *Sheldons*, Esquires.

*Fergus Graham*, Privy Purse.

Sir *John Sparrow*, Board of Green Cloth, and Mr.  
*Strickland*, Vice Chamberlain to the Queen.

*The Officers of State were as follows,*

Mr. *Brown* ( Brother to my Lord *Montague  
Brown*, and sometime Commissioner of the Cu-  
stom ) Secretary of State for *England*,

Father *Jnnes*, President of the Scots College  
at *Paris*, Secretary of State for *Scotland*,

Sir *Richard Neagle*, Secretary of State for  
*Ireland*.

To these were added as a Juncto, Mr. *Carril* the  
Queens Secretary, and Mr. *Stafford*, formerly Envoy  
at the Court of *Spain*, whom the King called to-  
gether as a Privy Council to advise with upon all  
Emergencies: The Earl of *Melford* Prime Minister of  
State being sent to *Rome* sometime before, partly to  
Negociate King *James's* Affairs at the Pope's Court,  
and partly to remove him from the Jealousies of the  
*Irish*, who at that time wholly Monopolized this  
Prince's Ear and Favour.

Thus

Thus things continued for a while, but *Ireland* being reduced sometime after, and the *Scottish Highlanders* Submitting, the Court of *St. Germain* was every day thronged with Gentlemen from those Kingdoms, as well as from *England*; and then a Protestant Party began to distinguish themselves, and endeavour to make an appearance at that Court.

The first considerable step they made, was to desire a Chappel from King *James*, for the exercise of their Worship according to the Church of *England*, and propos'd Dr. *Granville*, Brother to the Earl of *Bath*, formerly Dean of *Durham*, as a fit Person to be their Chaplain; they urged the great Encouragement, such a Toleration would give to his Adherents in *England*, and what satisfaction it would be to such Protestants as followed him; but tho' common Policy, and his Circumstances made every Body believe that this Request would be easily granted, yet it was positively denied, and Dr. *Granville* obliged not only to retire from Court, but also from the Town of *St. Germain* to avoid the daily Insults of the Priests, and the dreaded Consequences of the Jealousies with which they possess'd King *James's* Court against him. Dr. *Gordon*, a Bishop of *Scotland*, the only Protestant Divine that then was there,  
met

met with a worse Treatment still than Dr. *Granville*, and was reduced to the necessity of abjuring his Religion for want of Bread, with which he could not be Supplied, but upon those hard terms. However K. *James* being sensible that such an usage would prejudice his Interest in *Britain*, resolved to prevent the coming of any Protestant Divine there, and therefore sent Mr. *Macqueen* in Company of Major *Scot* into *England*, who brought Letters from him to his Friends, in which he required them to trouble him no more with Divines, as Messengers.

This bad Success did not altogether discourage the Protestant Party, they made a second effort upon the Constitution of the before-mentioned Council of Five, to have one of the number at least a Protestant: They insisted upon the Advantages which might thence redound to his Majesties Affairs in *Britain*, and for that end did earnestly recomend my Lord Chief Justice *Herbert* as a Person both well qualified to give Advice in *English* Affairs, and of an unspotted reputation in his Country. Those reasons were so convincing, that the *Irish* fearing they would obtain their demand; an Information was trumped up against the chief Justice by Mr. Comptroller *Skelton*, and Sir *William Sharp*, of having said that King  
*James's*

*James's* violent Temper would ruin himself and all that followed him. My Lord owned the Words, but made so ingenious an Explanation of his meaning, which was in relation to the Act of Settlement in *Ireland*; that King *James* was satisfied. The *Irish* having missed their Aim, formed a short time after another Plot against him, and charged him of corresponding with the *English*, and mis-representing the Transactions of that Court, whereupon he and a worthy Lady, with whom he boarded, were confined, and *Broomfield* the Quaker committed to the *Bastile*. And thus was this Lord Chief Justice for no other reason, but his adhering to a Protestant Interest, excluded from all share of management of Affairs in King *James's* Court tho his Capacity and Sufferings were sufficient in the Eyes of all reasonable Men, to have intitled him to a share in that Prince's Favour and Secret. If my Lord Chief Justice *Herbert* was so used, I would fain know upon what ground any of our *Jacobites* should flatter himself of a better Treatment.

Mr. *Cockburn* of *Lanton* in the Kingdom of *Scotland*, was the next Protestant that had Merit and Favour enough to pretend to a share in the management of King *James's* Affairs. This Gentleman having



ing followed him in *Ireland*, was taken at Sea, after the Battle of the *Boyn*, and brought Prisoner to *London*; but a Proposal being made of Exchanging him for Captain *St. Lo*, then Prisoner in *France*, he was enlarged, and during his abode here, did so ingratiate himself with the most considerable of the disaffected Protestants, that he was recommended by them to King *James*, as a Person fit to serve him in the Affairs of greatest Trust. He was no sooner arrived at *St. Germain*, that he told that Prince, his Friends in *England* thought that my Lord *Melford*, who was then returned from *Rome*, was a great Grievance, and ought to be laid aside, and that the only way for the King to procure the good Opinion of his Subjects in *Britain*, and reconcile them to him, was to put the management of his Affairs in Protestants Hands. This prudent Advice of the disaffected Protestants of *England*, or of Mr. *Cockburn*, had an effect quite contrary to what they expected; King *James* took it so ill, that in few days after, an Order was procured from the *French* Court, commanding him to depart *France* under severe Penalties, being too much a Friend to the *English* Interest; Mr. *Cockburn* was forced to obey, and has lived as an Exile in *Holland* and *Hamburg* ever since.

But



But the Submission of the *Scotch Highlanders* afford us still some more convincing Proofs of King *James's* hatred for the Protestant Religion, and of his Ingratitude towards such who had made a Sacrifice of all that can be dear to Men, to Support his sinking Fortune in *Scotland*. The Lords *Dumferling*, *Dundee*, *Dunkel*, Colonels *Cannon*, *Graham*, and several others Protestants, having forfeited their Estates and Families, retired into *France*, as also did the Colonels *Buchan*, *Maxwell*, *Wauchop*, and some other Popish Gentlemen; but when they came to *St. Germain*, the Papists were immediatly preferred to considerable Posts, both in the *French* and *Irish* Armies, while the Protestants, tho their Merit was greater, were exposed to all imaginable hardship, and contempts: My Lord *Dumferling* and Colonel *Cannon* are too Illustrious Examples of King *James's* Ungratitude, to be here past by. The Earl through a mistaken notion of Loyalty and Honour, had Sacrificed his Honourable Family, and a plentiful Estate, to follow that Prince in his misfortune; and it must be granted that such a Proof of Loyalty, deserved some kind Returns, yet happening to Quarrel at *St. Germain*, with one Captain *Brown* a Papist, about a Trifle, the Captain was encouraged and countenanced in his

quarrel by the Court, and made Commander of a Company of *Scots*, Reformed Officers in *Catalonia*, whilst this Noble Lord was despised, for his adhering to his Religion: This ill Treatment broke his Heart, and he sunk under the Weight of his hard Fate, at *St. Germain*. His misfortune lasted longer than his Life, for notwithstanding his Merits, Sufferings, and the Interest made by his Friends, he could not obtain a Christian Burial; and his Corps was hid in a Chamber, till an opportunity was found of Digging a hole in the Fields, in the Night, where they Thrust him in.

Nor was Colonel *Cannon* better used, than my Lord *Dumferling*: This Gentleman Commanded as General over King *James's* Army in *Scotland*, and served him with so much faithfulness, that every body thought he would be preferred to a great Command, upon his arrival at *St. Germain*; but he positively refusing to abandon the little Religion he had, which was Protestant, was reduced to the Scandalous Allowance of half a Crown a day, whilst Papists who had served under him, were advanced to good Posts. This unhappy Gentleman finding himself thus neglected, fell sick through Grief, and Want, and died; having taken the Sacrament from the  
Hands

Hands of Dr. *Granville*, three days before his Death ; but the Priest who were always buzzing about him, took the opportunity of his being Speechless, to Thrust a Wafer down his Throat, and gave out that he was dead a Papist, and by this means got him the Favour of Burial, which his Corps had else been excluded from, as well as my Lord *Dumferling's*. If the Sufferings, and great Merits of these two Gentlemen, have not been able to Molify King *James's* Heart, and to obtain from him any generous Returns, I would fain know upon what Foundation are grounded the great hopes of our Grumblers, seeing the most part of them have not had Courage enough to follow that Prince, and have, for ought we see, no other Qualifications to recommend them, but their bare *Jacobitism*.

However, if the Examples I have already exposed to your view, are not sufficient, to convince you, that as long as you are Protestants, and *English* Men, you are to expect no share in King *James's* Favour ; I'll produce some others, which I am sure, will open your Eyes, unless you are bound by an Oath to continue always Blind, and I'll begin with Sir *James Mountgomerie*.

This Gentleman left no Stone unturn'd to re-establish King *James* in *Scotland*, by the same Parlia-

ment, that declared him to have Forfeited his Right: He was afterward, for several Years, his most Active Minister in *England*, Penn'd and Publish'd Declarations for him, at the time of his designed Descent from *La Hogue*, and after the Miscarriage of that, wrote his *Britain's just Complaints*: Was his weekly *News sender*, and *Project Drawer*; yet this very Sir *James Mountgomerie*, who had done such great things, and run such hazards for him, being obliged to fly to *France*, after making his escape from the Messengers House, could not obtain, by reason of his being a Protestant, any share into that Prince's Favour; was brow-beaten from the Court by Priests, daily upbraided with having been once in the Prince of *Orange's* Interest, and at last Obligated to retire to *Paris*, where he dyed with the Melancholy Reflections of the miserable State he brought himself into.

The Earl of *Lauderdale*, tho a Papist, met with no better Fate than Sir *James*: His Lady being a Protestant, and he an enemy to the violent Measures of the Court; was judged to be a sufficient Reason to exclude him from any share in the Government; so natural it is for all Bigots to hate every body that will not go to their height of Violence. This Gentleman heartily advised King *James* to put his Affairs  
into

into Protestants Hands, and recommended the Earl of *Cl--n*, and the Nonjuring Bishops in *England*, and the Lord *Home*, *Southerk*, and *Sinclair* in *Scotland*, as the fittest Persons to serve him, but his Advice was so ill taken, that he had his Lady sent to *England*, not to return any more; was himself forbid the Court, and reduced to a Pension of one Hundred Pistols *per Annum*: He retired to *Paris*, and seeing no Probability of his Masters changing his Measures, died of Grief. One would have thought that his Brother, Mr. *Alexander Maitland*, who on several Occasions had behaved himself very bravely, in that Prince's Service, should have been Preferred by him, yet he met with such an Entertainment, that wanting Bread there, he was very glad to come to *England*, and make his Peace with the Government, whose Service he had Deserted, having once had a Command in the *Scots Guards*, under King *William*.

Sir *Andrew Forrester*, is another great Instance of King *James's* aversion to Protestants: This Gentleman served with all imaginable Zeal, that Prince's Interests when a Subject, and was the devoted Creature of his most Arbitrary Commands, when a King; he suffered Imprisonment in the *Tower* for  
him,

him, at the time of his designed Descent, and yet notwithstanding all this, and the great Experience he had in *Scotish* Affairs, he could never obtain any share in that Prince's Confidence: When he came to *St. Germain*, all his Merits, Sufferings, and the good Character he had in both Kingdoms, were not enough to Counter-balance, the Objection of being a Protestant, and therefore by no means to be Intrusted; so that after some times Attendance, as a Cypher, he was rewarded with a Pass to return to *England*, for they had there no occasion for him.

Sir *Theophilus Oglethorp*, who by his Capacity as well as Services, was encouraged to go over, and offer his Assistance, met with Sir *Andrew Forrester's* Fate upon account of his Religion; and was so unkindly used, that he was very glad to get home to Old *England* again, where, 'tis expected, he will Plot no more.

Mr. *Fergus Graham* was the only Protestant Gentleman in King *James's* Family, but as soon as they saw that my Lord *Preston*, and Colonel *Graham* his Brothers, who ventured so much for that Prince, could do them no more Service in *England*, he was discharged for no other Reason, but that they thought a Protestant a Blemish in their House-hold.

Nor

Nor was Sir *William Sharp* better used, altho he pretended to come over upon the Act of Parliament in *Scotland*, to save his Estate, for the Entertainment he had at *St. Germain* before he came away, is very well known. The Pension he had whilst King *James's* Army in *Scotland* kept up, was taken from him, and he fell under distrusts, with *Melford* and *Jnnes*, and contempt at Court, which will appear to all Reasonable Men a Sufficient motive for his coming away.

But the usage of Dr. *Cockburn* a *Scotish* Divine, is beyond any thing that can be imagined. This Gentleman was Banished *Scotland* for his Practices against the Government, and afterwards being obliged to leave *England*, for writing of Pamphlets, thought himself secure of a Sanctuary at *St. Germain*, if not, of a Reward for his Services; but instead of that he met with the daily importunities of Priests, to make him abandon his Religion, and their endeavours proving vain, they then represented him as a dangerous Person, and got him sent from *France*. He lives now an Exile in *Holland*, both from *Britain* and *France*.

Mrs. *Ashton*, Widow to Mr. *Ashton*, who was Executed for his being concerned in my Lord *Preston's* Affairs,



Affairs, went to the Court of *St. Germain*, after her Husband's Death, as thinking that she had some Merit to plead for a kind Reception, but she was as much deceived as any of those I have already mentioned. Few days after her arrival, Priests were sent to tell her, that nothing but being a Roman Catholick could recommend a Woman to the Queen's Service, which the Poor Gentlewoman declining to comply with, was neglected, and dying soon after, was refus'd Burial, till her Father Mr. *Rigby* of *Covent-Garden*, as a mighty Favour, and at great Charges, obtained leave from the Court of *St. Germain*, to have her body brought over into *England*; and Buried her in *Covent-Garden Church*.

If these Examples are not sufficient to convince our *Jacobites*, or if they question the Truth of them, for really I must own, that they are almost incredible; I desire them to consult the Young Lord *Henmore*, Mr. *Louthian*, Captains *Murray*, *Dahel*, *Macgil*, *Maclean*, *Fielding*, Mr. *Charles Kinnaird*, and several hundreds more, now in and about *London*, who are lately come from *St. Germain*, and they will tell you, that the only Reason why they left that Court, was, because they could not have Bread, except they would change their Religion, and therefore did choose rather



ther to run the hazard of Imprisonment, by returning to *England*, than stay and Starve in *France*.

Many Instances more might be given, to shew King *James's* hatred to every thing, that bears the name of Protestant; but if what has already been said, is not sufficient, sure I am, that the rest should be to no purpose: What Protestant has he ever so much as seemed to Trust, since he lives in *France*? I know that my Lord *Middleton* must be excepted, for indeed King *James* has a seeming Trust in him. There is no Man that has been at *St. Germain*, but must needs perceive, that he is not chief Minister, as *Melford* was, nor manages Affairs betwixt *Versailles* and *St. Germain*, that being done by *Innes* and *Porter*: He is but seldom called to the Council, and the *French Court* has never depended upon his Correspondence, since the disappointment they receive by our Fleets going into the *Streights*.

I hope, these Instances will convince all good Men, that have any Sense of Liberty, Religion, and Honour, how unreasonable

sonable it is to be a *Jacobite*, and to think that the Present Misfortunes of King *James*, will Frighten him from Invading our Laws and Liberties in time to come, seeing, that neither the abandoning of Wives, Children, and Estates, nor the hazarding, nay, loss of Life in his Service, can render him Just and Favourable to such Protestants, who have made a Sacrifice of all those things to follow him: And if it be so, as certainly it is, what must those Protestant Nations expect, ( if ever he re-obtains the Government, who have renounced him, and set another Prince upon his Throne?

If these, who have followed him into *France*, are denied the Exercise of their Religion, when his Circumstances make it his Interest to grant it, what must we expect if ever he be again in Possession of the Crown?

My Lord chief Justice *Herbert*, and the other Gentlemen before-named, who firmly adhered to his Interests, even in his greatest Misfortunes, were contemned, despised, and suffered

ferred to Starve, because they were Protestants; how can we, or any Protestant *Jacobites*, who have none of those Merits, pretend to be better used? If the loss of Honours and Estates, has not been sufficient to obtain from him Christian Burial; upon what Ground can our *Jacobites*, who have done nothing for him, flatter themselves with the hopes of great Preferments, if he is re-throned? In short, if the Example he had of his Father's Misfortunes, and his Brothers Exile, wherein he himself was a sharer, together with the Sense of his own Misfortunes, have not been able to work a Reformation upon him, as appears by the above-written Account; can we expect that he ever will be made more Plyable?

The Education of his Prince of *Wales*, whom no body doubts he designs his Successor, is is another Instance of his irreconcilable Antipathy to the Protestant Religion, and *English* Liberties: One would have thought that Interest, as well as Policy, would have made him educate his Child a Protestant, or at least oblige him to put Protestants about him, of

unquestioned Reputation, to instruct him in the ways of pleasing the People, but instead of that, Dr. *Beeson*, a famous and violent Papist, was made his Preceptor, and none but Popish Servants are allowed to be about him, so that he can imbibe nothing but what is for the Interest of *Rome*, and Destruction of *England*.

Can People be so mad as to expect good terms from a Prince, who not only thus Treats his Protestant Subjects, who have followed him in his Misfortune, but also whose Religion lays him under a Necessity of doing it? Could greater Obligations be laid upon any Prince, than were upon him, by the Church of *England*, when a Subject? Her Interest Saved him from being prosecuted for the Popish Plot, excluded from the Succession to the *English* Throne, and afterwards de-throned by the Duke of *Monmouth*, yet all those Obligations were no more than his Coronation Oath, could not hinder him from invading the Protestant Religion in general, but more particularly the Liberties of the Church of *England*. But

But perhaps some will Object against what I have said, that from the Entertainment Protestants meet with at *St. Germain*, 'tis not reasonable to conclude, that King *James* bears still such an aversion to our Religion and Liberties: For being himself but a *Refugee* in *France*, and having nothing to live upon but the Pension the *French* King allows him, it is not in his Power to reward those Protestants who have followed him, even not to care for them; and therefore we ought rather to Peruse the Declarations he has put out since his being in *France*, for therein we shall find undeniable Proofs, that his Misfortunes have much altered his Mind. Read (will our *Jacobites* say) the Declaration he Published upon his intended Descent from *La Hogue*, and Observe what promises he makes, both in relation to our Religion and our Liberties, the Sincerity whereof, you have no manner of pretence to Question, for then, thinking himself sure of his Game, nothing could oblige him to disguise the true Sentiments of his Heart.

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This is somewhat indeed, Gentlemen, and were the thing as you say, I would agree with you, but give me leave to tell you, that 'tis a great Question, whether the Declaration you speak of, which was Printed here, did really contain King *James's* Sentiments; but whether it was his own Declaration, or Sir *James Mountgomerie's*, it does not matter a Pin, for his late Majesty did Publickly disown it in a Memorial to the *Pope*, upon his return to *Paris*; and it has been acknowledged in a *Jacobite* Pamphlet, called, *An Answer to Dr. Wellwood's Answer, to King James's Declaration*; That the same was formed without his Knowledge, and against his Inclination.

I have told you, in the beginning of this Discourse, that I believe that there are among you some Conscientious Men, and to those I shall say nothing at this time, but to such that are Angry with the Government, ( as I know many amongst you are ) meerly because they cannot have any Employment under it, and who think without any further Examination

tion to better their Condition, by a Second Revolution: I'll say, that they ought to consider, that King *James's* Popish Friends, must be all provided for first of all, and pray what will remain then for you? For as to Pensions, I think you are not so mad as to flatter your selves with such imaginary hopes, for the *French* Army that brings King *James* over must be paid, and their vast Charges for the *Irish* War, and the Maintenance of King *James* re-imburfed, before your beloved Prince be in a condition to express his Favour to you: perhaps you will say, that the *French* King is too much a Gentleman, to demand any such thing, but I don't know what has given you that Noble Idea of his Generosity; but supposing his Temper to be such, this War will so much drain his Exchequer, that Necessity will force him to demand what is so justly owing to him, and who shall be able to dispute his Bill of Charges? Nay, will King *James* be able to satisfy him? I don't know, but this I am sure of, that as long as you profess the Protestant Religion, you cannot expect to be more Fav-  
 vourably



yourably Treated then his present Followers.

Some others amongst you are disaffected, because, as they say, without the Restoration of King *James*, a Protestant War will be entailed on the Nation, and because our Treasure is exhausted by Taxes, and our Blood expended beyond Sea, which the Nation cannot long bear.

To these Gentlemen, I must answer, that they are much mistaken, for the bringing in of King *James*, which they think will put an end to these Troubles, would infallibly bring the Seat of War from *Flanders* into *England*: For it is unreasonable to Suppose, that so many Noble-men and Gentlemen as are engaged in King *William's* Cause, would tamely Submit, or that his Majesty, whose Interest in *Europe* is so very great, would either ingloriously abandon his Throne, or want Foreign Assistance to Support him in it.



2. King *James* and the *French* King are both Old, and upon a change of a Governour in *France*, we may reasonably expect change of Measures ; for as to the Prince of *Wales*, his Interest stands or fall, with that of his Supposed Father ; but after all, is it reasonable to believe that the *French* or any other Nation, will live in perpetual War with us, meerly for the sake of a Prince, who pretends to be deprived of his Rights? There are very few *Knights-Errants* in this Age, or at least, sure I am ; that no Nation in general is Acted by their Principles, and we see the *French* offer already to forsake him.

3. I Grant that our Taxes are greater then ever our Nation paid, but yet they are not so heavy but that we can hold it out, many Years at this Rate. In short, whatever they be, I believe there is no good Man but will rather hazard his Person to keep the Enemy abroad, than see a *French* and *Irish* Army in the Bowels of our own Country, destroying our Substance, burning  
 E. our

our Habitations, and committing the Barbarities which they committed in the *Palatinate*: For certainly by one Months Ravage of this Nature, we should lose more Blood and Treasure, than can probably be spent to bring the War to an Honourable and happy Conclusion.

That happy Moment is not perhaps so far as some People imagine; for whosoever will cast his Eyes on the present Posture of Affairs in *Europe*, must needs conclude that the *French* cannot hold it out much longer.

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**F I N I S.**

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